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The historical papers are followed by three which criticize absolute idealism from within; insisting upon its general correctness, but demanding additions which should abolish the gulf between the Absolute and its appearances. “. . . thought must be explicitly defined as a process of experimentation, trial and error, essentially temporal in its nature” (p. 137); “the sound standpoint in both logic and metaphysics for me is not an organic eternalism, but *organizational Temporalism*” (p. 160). In a critical paper on *The Limits of the Physical*, the inadequacy of “mechanical” philosophy is thus declared: “It is outgrown, doctrinaire folly to suppose that the future development of such a science as economics, for example, will result in the exhibition of its phenomena and their laws as special cases of physical phenomena and physical laws” (p. 178). And “. . . the error [of mechanism] lies in failing to recognize that what is true of all the members taken distributively is not necessarily true of the class as such” (p. 181). “For physical science there are neither German armies nor Democratic victories, neither cabbages nor kings” (p. 182). In most of the remaining papers the ruling motive seems to be dislike of narrowness; as in Mr. Wright’s appeal to volition, the organic fusion of the subjective-objective dualism, in Miss Talbot’s resuscitation of that under-dog, the good old copy-theory, in Miss Jordan’s impassioned protest against the one-sided tendencies of functionalism in education, morals, *etc.* (which protest we heartily welcome), in Mr. Townsend’s laying bare of certain materialistic tendencies of pragmatism, and in Mr. Schaub’s arraignment of that philosophy’s treatment of religion for neglecting the motives of existence and static perfection, without which religion quite loses meaning. All these essays mentioned, as well as some unmentioned, deserve detailed analysis and quotation; but to treat them all fairly would involve more space than a review should occupy. The present reviewer can not, however, forego mentioning the lucid and interesting description by Mr. Baird of certain factors recently unearthed in the thought-processes of man.

At was said above, it is the spirit rather than the results of these papers that is the significant thing; a spirit which needs to be more deeply incorporated into American philosophy than it has yet been.

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*Proceedings of the Aristotelian Society, 1916-1917.* New Series, Vol. XVII. London: Williams and Norgate. 1917. Pp. 497.

The Aristotelian Society volumes are of course familiar to all who follow contemporary philosophical movements, and their value need not be insisted upon here. The present volume is, considering

the war conditions, remarkable both for size and for variety. But it must be admitted that, for one reader at least, the quality of the articles in this volume falls short of what the intrinsic interest and importance of many of their subjects had led him to expect. Even some of the best rise little above high-grade mediocrity. Yet there are a few that are worthy of attention. Most readable, perhaps, are "Hume's Theory of Miracles" by C. D. Broad, "Fact and Truth" by C. Lloyd Morgan, and possibly also the symposium on "Social Reconstruction," to which Principal Jacks and G. Bernard Shaw contribute. The article by W. A. Pickard-Cambridge on "Our Knowledge of Value" is also worthy of attention. The present reviewer was delighted by most of Professor G. Dawes Hicks's article entitled, "The Basis of Critical Realism." It would stand out as the most important contribution in the entire volume if only its constructive proposals were as able as are its criticisms of Holt, Russell, and other "new realists." But alas! it is so easy to suggest where the other fellow is wrong, so hard to tell what is right!

Philosophical cooperation is the present hope of many reformers of philosophic method. The Aristotelian Society has done much to attain it. What shall we say of the result? It furnishes undeniably a healthy interchange of ideas, and keeps a living interest in philosophy awake. All that is good. Is more than that possible? The attempt at a closer systematic cooperation which most strikes one in the present volume is the symposium on "Materials of Sense." It is begun by Dr. G. E. Moore with one of his usual efforts to split cobweb-threads lengthwise, which is his idea of precision. It proceeds thereafter, in spite of the obvious talent of the disputants, in ever increasing futility. It is an example to make you despair of cooperative philosophy. You sigh for a paragraph or two by a philosopher of genius; somebody to say things new and wonderful, even though he be a little careless in the way they are said. When philosophy is a failure, surely it is the most deadening of failures; you long for the voice of a lion, that shall make the chatterers be still. But there is probably no recipe for producing philosophical geniuses, and so we must be patient with cooperative mediocrity, which tries to write Hamlet by each man contributing the best verse he has wit enough to think up.

The cooperative philosopher has the further burden upon him of listening to, and trying not to seem bored by, the other fellow's contribution, in order to get the other fellow to listen to his. And all must be published uncensored in the volume of *Proceedings*! And so we have what is illustrated by some of the papers in the present volume, beginners or more experienced ones grown careless, who each in turn flaps his wings with a great clatter, and soars

right up towards the empyrean, and then suddenly gets out of breath and flutters, or tumbles, to earth again. You wish they would do their flying in private until they have learned to stay on the wing long enough really to arrive somewhere. But all this notwithstanding, the Aristotelian Society is an answer to those who think philosophy is losing its hold on the minds of men; and the country that can produce philosophizing so good may hope from time to time, in the future as in the past, to produce philosophizing that is still better.

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### JOURNALS AND NEW BOOKS.

THE AMERICAN JOURNAL OF PSYCHOLOGY. April, 1918. *The Effect of Auditory Distraction upon the Sensory Reaction* (pp. 129-143): EDNA E. CASSEL and K. M. DELLANBACH. - Distractions may inhibit, lengthen, facilitate or shorten the reaction. Continuous distractions are easily habituated, while intermittent distractions have a more profound effect on the sensory reaction time. *A Medium in the Bud* (pp. 144-158): G. STANLEY HALL. - The story of a girl who believed she could commune with the spirit world is told. Her plan turned out to be an attempt to win back a lover. This article is an interesting study in adolescent imagination. *A Psycho-Analytic Study of Auguste Comte* (pp. 159-181): PHYLLIS BLANCHARD. - Comte possessed a strong egoism. This arrogant self-confidence was later softened by his love for Clotilde de Vaux. His writings clearly reflect these influences. Bibliography. *On "Retiring" and "Advancing" Colors* (pp. 182-186): M. LUCKIESH. - Blue as a rule seems to retire while red advances. *A Note on Association Time and Feeling* (pp. 187-195): E. C. TOLMAN and ISABELLE JOHNSON. - Simple unpleasant sense qualities lengthen association-times. This effect is more marked in women than in men. *Prolonged Infancy-Its Cause and Its Significance* (pp. 196-203): MAX SCHOEN. - Learning and dependence are different qualities and are not necessarily related. *An Objective Measure of Attributive Clearness* (pp. 204-207): EDNA E. CASSEL and K. M. DALLANBACH. - A single observer finds that attributive clearness may be measured by the average duration and variation of the sensory reaction. *What is Introspection?* (pp. 208-213): STEPHEN C. PEPPER. - Introspection is anything that comes along, while in the objective methods the data is picked. *A Bibliography of Rhythm* (pp. 214-218): CHRISTIAN A. RUCKMICH. - Second supplementary list. *Minor Studies from the Psychological Laboratory of Cornell University. On the Calculation of an Associative Limen* (pp. 219-226): H. D. WILLIAMS. - The